

ARTICLE X.

ANCIENT AND MODERN LIBRARIES.

Translated and condensed from the "Journal des Travaux de la Société Française de Statistique Universelle."

By the Junior Editor.

INTRODUCTORY NOTE.

The French Society of Universal Statistics was formed in November, 1829. Its founder and most efficient supporter was M. César Moreau, who had previously distinguished himself in England, by his knowledge of the statistics of that country. The Society began with eighteen members; in March, 1830, it had enrolled three hundred and two. Its object is sufficiently indicated by its title. It endeavors to collect statistical information without any restriction as to age, country, or subject. The most valuable papers communicated to the Society are published in a monthly journal. The volumes already issued exhibit great industry and care. Some of the discussions are exceedingly able and instructive.

The paper, from which this article is taken, was prepared by M. Bailly, and published in April and May, 1833. It takes, as our readers will perceive, a rapid and comprehensive survey of *ancient and modern libraries*. We have seen nothing equally concise, which is more complete and satisfactory. It would be idle to attempt, in the compass of a few pages, to exhaust a subject which would fill volumes. The writer has evidently given us the results of much labor and research. If he has committed occasional mistakes, he has done nothing more than was to be expected. Those, who are the best qualified to test the correctness of his statements, will be the readiest to acknowledge the impossibility of attaining to perfect accuracy.

As the article is valuable only on account of its facts, we have taken considerable liberty with the style. It has been our aim to present the substance of the paper, in a condensed and intelligible form. In one or two instances, we have altered the arrangement. The speculations of the writer, respecting the libraries of the Jews, we have omitted: there is no evidence that they possessed any books, except the writings which constituted the Old Testament, till the third century of the Christian era.

For some reason not explained, that part of M. Bailly's communication, which relates to the libraries of France, has never been published. To complete the article, according to the plan contemplated by him, we subjoin a brief sketch of the libraries of that country: the data are mainly furnished by the journal of the Society already mentioned.

The reader will bear in mind that the term *volume*, as applied to ancient writings, is very indefinite in respect to material, shape and size. The materials of the old MSS. were linen, cotton, papyrus, parchment, wood and ivory; and these, to some extent, regulated the form of the book. Sometimes the volume was square or oblong, and it frequently corresponded to the natural shape of the papyrus or parchment. A very common form was that of *rolls*: hence our *volume*.—JR. ED.

ANCIENT LIBRARIES.

Chaldæa, Phenicia, and Egypt.

Of the libraries of Chaldæa we have no account. There must have been many learned men in that country, especially in astronomy, as appears from a series of observations, extending through 1900 years, which Callisthenes sent to Aristotle, after the capture of Babylon by Alexander. Eusebius informs us that the Phenicians were very fond of collections of books. But the largest and best chosen libraries were those of Egypt. According to Diodorus Siculus, the first who founded a library in Egypt was Osymandyas, the successor of Proteus, and contemporary of Priam, king of Troy. Pierius, who died A. D. 1558, says that this prince was so fond of study, that he established a library, adorned with statues of all the gods of Egypt, and bearing this inscription: "The Treasure of the Remedies of the Soul." There was a very fine library at Memphis, in the temple of Vulcan. It is of this that Naucrates speaks, when he charges Homer with having stolen the Iliad and Odyssey, and given them to the world as his own productions.

But the largest library of Egypt, and perhaps of the world, was that of the Ptolemies, at Alexandria. It was commenced by Ptolemy Soter. By his direction, and at great expense, Demetrius Phalereus collected the books of all nations: their number is variously estimated from 54,800 to 200,000 volumes. Increasing under subsequent princes, it numbered at length 700,000 volumes. Philadelphus gave an exorbitant price for a part of the works of Aristotle; and he obtained a large number of books from Rome, Athens, Persia and Ethiopia. It was this prince who procured the translation of the Hebrew Scriptures into Greek: the version of the LXX. was carefully deposited in the principal apartment. Ptolemy Physcon, a cruel prince, was equally desirous to increase the Alexandrian library. It is said, that, in a time of famine, he refused corn to the Athenians, unless they would forward to him the original tragedies of Æschylus, Sophocles and Euripides: but, instead of restoring them as he had agreed, he returned *copies*, abandoning the fifteen talents which he had sent to Athens, as a pledge for the fulfilment of his promise.

During the siege of Alexandria by Julius Cæsar, this library was burned ;—the flames, which he communicated to the royal fleet, spreading farther than he intended. Some writers suppose that only 400,000 volumes were consumed ; and that, from the portion saved, together with the library of the king of Pergamus, containing 200,000 volumes, which Mark Antony gave to Cleopatra, a new one was formed which soon outnumbered the former. Under the Roman emperors, various changes befell the second Alexandrian library, and it was finally destroyed by Amrou, in obedience to the command of the Caliph Omar. Its treasures were used in heating the public baths of the city. Six months were required for their entire consumption.*

* The fifth volume of the work, from which this article is taken, has a valuable paper on the Alexandrian Library, from the pen of M. M. F. Chatelain, the substance of which we give in this place, as it bears directly on the statement of M. Bailly. The first Alexandrian Library, according to M. Chatelain, was placed in the Museum. Philadelphus founded a second, which he placed in the temple of Serapis, at a considerable distance from the former. The two were subsequently called—*The Mother and the Daughter*. The former was consumed during the siege of Cæsar, but the latter was saved. Seneca and Orosius estimate the number of books destroyed at 400,000 : as the whole number in Alexandria was 700,000, we may infer that the new library contained about 300,000. It was this collection which was enlarged by the donation of Antony. Aulus Gellius and Ammianus Marcellinus seem to suppose that all the books in Alexandria were destroyed by Cæsar. But we learn from Suetonius, that Domitian sent men to Alexandria, who made copies of a large number of books which were not in his library. The temple of Serapis was burned by *Theodosius the Great*, A. D. 391, but a portion of the library survived. Orosius, who went to Alexandria A. D. 415, saw many books which had once belonged to this collection. From this date we hear nothing respecting it, till we come to the conquest of Alexandria by the Arabs.

The common belief that Amrou destroyed it, rests on the statement of Abdollatiph and Abulpharagius. The former, who wrote about A. D. 1200, informs us that he had seen the building “erected by Alexander the Great, which contained the splendid library that Amrou burned by the command of Omar ;—to whom God be merciful.” Abulpharagius, who wrote a few years later, is more circumstantial. He informs us that John of Alexandria, being treated with much consideration by Amrou, requested him to spare “the books of philosophy, which are contained in the Royal Treasure.” Amrou replied that he could dispose of nothing without the permission of Omar. He wrote to the Caliph, and received this answer :—“The books of which you speak either agree with the book of God, in which case they are useless, or they contradict the book of God, in which case they ought to be destroyed.” Amrou accordingly distributed them among the different baths of the city, which they heated for six months.

The conduct ascribed to Omar is repugnant alike to his known character, and to the sentiments of Mohanmedan casuists. The latter ex-

The library of Pergamus, to which allusion has been made, was founded by Eumenes II. and his brother Attalus II. These princes made every possible effort to equal the splendor of the kings of Egypt; espe-

pressly declare, that "it is not proper to destroy the books of Christians, because we should respect the name of God in them, and every believer may lawfully peruse profane writings on history, poetry, philosophy and natural history." But the truth of this story is materially impugned by another consideration. The building erected by Alexander the Great, which Abdollatiph says that he saw, had been destroyed more than 900 years; and, indeed, that portion of the city in which it once stood, during that whole period, was a heap of ruins. Abulpharagius places the library in the Royal Treasure; but this was in the same quarter, and must have shared the same fate.

Besides, Eutychiüs, patriarch of Alexandria, who lived 200 years after the conquest of the city, and who has given a detailed account of this event, says not a word about the destruction of the library. Elmacin, author of a history of the Saracens, and a resident of Egypt, is equally silent, though he gives us a biography of Omar, and a full narrative of the capture of Alexandria. How shall we account for the fact, that the first report which reaches us, respecting this important occurrence, comes from the confines of Media, in the thirteenth century? But Eutychiüs and Elmacin have preserved the letter in which Amrou informs Omar of his success in taking Alexandria. He describes the wealth and resources of the place—"4,000 palaces, 4,000 baths, 400 theatres, 40,000 taxable Jews and 12,000 gardeners"—but says nothing of the library; and yet, according to Abulpharagius, he was a friend to learning. Omar, in reply, orders every thing in the city to be spared. If it is said that these two historians may have fabricated these letters, the answer is, that, in this case, the library, had there been one, would certainly have been mentioned. Men of learning, such as they were, would be quite as likely to include the library as theatres, baths, etc.

Again, the statement, that this library heated 4,000 baths for six months, is absurd on the face of it. If we suppose the number of books to have been 400,000 volumes, a large estimate as we shall presently see, and divide them among 4,000 baths, the daily allowance of each becomes very small. And what fuel! Old parchments and rolls of papyrus! What an exquisite perfume must they have given out to fill the baths and the city!

But if this library was not in existence at the time of Omar, what had become of it? If we recur to the calamities which had successively visited this devoted city, we shall have no difficulty in accounting for its destruction. To say nothing of the troubles which grew out of the ecclesiastical controversies of Egypt, the temple of Serapis was partially burned during the reign of Commodus. Caracalla was the scourge of Alexandria. Aurelian gave it up to the indiscriminate pillage of his soldiers, and then demolished a part of it. Theodosius the Great burned the temple of Serapis and the adjacent buildings. The library,

cially by the collection of a prodigious number of books, according to Pliny, 200,000 volumes. Cardinal Volaterrani says that these were all burnt at the taking of Pergamus; but Pliny and others assure us, that Antony gave them to Cleopatra. Neither statement agrees with that of Strabo, who states, that, in his time, i. e. under Tiberius, the library was still at Pergamus. These different accounts may be reconciled by supposing, that, after the battle of Actium, Augustus, willing to undo what Antony had done, restored the books to Pergamus. But this is mere conjecture. There was a large library at Susa in Persia. It was here that Metosthenes obtained the documents which enabled him to write his history. It is generally supposed that this library was not so much a collection of scientific works, as of the archives of the Persian empire.

Greece.

The Lacedemonians had no books; but as soon as learning began to flourish at Athens, Greece was enriched with various literary productions. Valerius Maximus says that the tyrant Pisistratus was the first who established a public library, who was influenced in part, perhaps, by his desire to ingratiate himself with those who were groaning beneath his usurpations. Cicero tells us that to him belongs the glory of arranging the poems of Homer in one volume, and in the order which they still retain. Plato ascribes the same honor to Hipparchus, his son; Plutarch, to Lycurgus; Ælian, to Zenodotus; others, to Solon. After the death of Pisistratus, the Athenians greatly increased the library which he began, and founded others also. But Xerxes, having conquered the city, carried away all their books to Persia. If we believe Aulus Gellius, Seleucus Nicator restored them. Clearchus, tyrant of Heraclea and the disciple of Plato and Socrates, founded a library in his capital, thereby diminishing the horror which his cruelties inspired.

Rome.

The old Romans had fewer books even than the early Greeks. They had two kinds of libraries, public and private. The former contained laws, edicts, etc.; the latter were formed by individuals for their own use. The Romans had sacred libraries also, supplied by their priests and augurs. The Senate gave to the family of Regulus all the books

by this time, must have become very much reduced in size, and Theodosius the Younger, whose biblio-mania equalled that of the Plotemies, may have taken it away. And if it was not appropriated by the conquerors of Egypt, it may have been scattered in the different monasteries and schools of the empire. It is certain that there was a great number of books in Egypt in the ninth century.—*Journal of the Society of Universal Statistics*, Vol. V. pp. 30—32. JR. ED.

which were found at the taking of Carthage, procuring, at the same time, the translation of 28 volumes on agriculture, written by Mago, the Carthaginian. Plutarch says that Paulus Æmilius bequeathed the books which he brought from Macedonia, after the defeat of Perseus, to his children; but Isodorus affirms that he gave them to the public. Asinius Pollio founded a public library which was enriched with the spoils of his conquests; besides a great number of books which he purchased. It was adorned with the portraits of the learned—Varro and others. Varro himself had a splendid library. Plutarch mentions the library of Lucullus as one of the best in the world, both on account of its size and its superb decorations. The collection of Cicero must have been very valuable, enlarged as it was by that of his friend Atticus, which the Roman orator prized, as he said, more than the wealth of the Lydian King. That of Cæsar was worthy of the man: the care of it was committed to Varro.

The Roman Empire.

Augustus founded a noble library on the Palatine Hill, near the temple of Apollo. Horace, Juvenal and Persius mention it as a place where poets were accustomed to recite and deposit their works. Vespasian established a library near the temple of Peace. But the Ulpian Library, founded by Trajan for public use, surpassed every other in magnificence. Some authors affirm that he brought all the books to Rome which were found in the conquered cities. It is probable that Pliny the Younger in this way added to its treasures. The library of Simonides, the preceptor of the emperor Gordian, was very large. According to Isodorus, it contained 80,000 selected volumes: the apartments in which it was placed were ornamented in the costliest style. He bequeathed it to the emperor.

The primitive Christians had but little leisure for the accumulation of books; it was not till their persecutions ceased that they possessed many extensive collections. Eusebius informs us that every church had its library for the use of those who applied themselves to study; but Diocletian destroyed nearly all of them, together with the oratories in which they were kept. Julius Africanus founded a library at Cæsarea, which Eusebius increased to 20,000 volumes. Jerome derived much assistance from it in correcting the text of the Old Testament; and here he found the gospel of Matthew in Hebrew. The library at Antioch was quite celebrated; but Jovian destroyed it to please his wife. Augustine speaks of one at Hippo. Those of Jerome and George, Bishop of Alexandria, are mentioned with commendation.

Constantine the Great, according to Zonaras, founded his library, A. D. 336. Wishing to repair the injury which his predecessor had inflicted on the Christians, he did every thing in his power to discover the books which had been put in jeopardy. Obtaining copies of these, and purchasing others, he formed a very large collection. In it was deposited

the authentic copy of the proceedings of the Council of Nice. Julian would have been glad to destroy this library, and with it all the books of the Christians, that he might plunge them in ignorance. At the same time he established two libraries, one at Constantinople and one at Antioch. Upon the front of each, he placed this inscription: "Alii quidem equos amant, alii aves, alii feras; mihi vero a puerulo mirandum acquirendi et possidendi libros insedit desiderium." Theodosius the Younger increased the library of Constantine to 100,000 volumes. More than half of it was burned by Leo the Isaurian, who wished to destroy the evidence of his heresy, in respect to image-worship. According to Zonaras, this collection amounted to 120,000 volumes, under the emperor Basil. In it, as some writers affirm, were the Iliad and the Odyssey, written in letters of gold, on the intestines of a dragon 120 feet long. It has also been said that here was a copy of the gospels, which was covered with a plate of gold, weighing 15 pounds, and set with precious stones.

The barbarians, who inundated the south of Europe, generally destroyed the libraries which they found. In this way many valuable works have been lost. Cassiodorus, the favorite and minister of Theodoric, was the first of the Ostrogoths who became the friend and patron of learning. Weary of the cares of government, he built a convent, in which he spent the last years of his life, in devotion and study. Here he founded a library for the benefit of the monks who were his companions in solitude. About this time Pope Hilary I. established two libraries.

Charlemagne founded a library in the neighborhood of Lyons, which was enriched with a great number of volumes magnificently bound. Sabellicus and Palmerius affirm that the works of St. Denis—a present from the emperor at Constantinople—were deposited here. This prince established schools in Germany for the instruction of the young, connected with which were valuable libraries. Pepin, by the advice of Boniface, the apostle of Germany, had already founded a school of this description at Fulda. It was at this place that Rabanus Maurus and Hildebert pursued their studies at the same time. But the library, which Charlemagne founded in his palace at Aix la Chapelle, surpassed every other. Before his death, however, he ordered it to be sold, that the avails might be distributed to the poor; his son and successor, Louis le Débonnaire, did every thing in his power to protect and encourage learning.

MODERN LIBRARIES.

ASIA.

In the tenth century, no people surpassed the Arabs in the cultivation of literature. About two hundred years before that time, when ignorance covered the whole of Arabia, their Caliphs had introduced the love of learning. Almamon I. having conquered Michel III., the emperor at

Constantinople, insisted on the privilege of selecting from the Imperial Library and elsewhere, whatever books he desired to be translated into Arabic. In every city the productions of eastern learning were copied and collected.

There is no nation which prizes knowledge so highly as China. The lowest office cannot be obtained without the possession of learning. Hence every one who aspires to distinction must devote himself to study. The mere reputation of study is not sufficient; the candidate must submit to three protracted and severe examinations. It follows, therefore, that the Chinese must have a great number of books. Historians inform us, that two hundred years before the Christian era, an emperor of China ordered all the books in his kingdom to be burned, except those which treated of agriculture, medicine and divination. He supposed that, in this way, the names of his predecessors would soon be forgotten, and posterity would celebrate the praise of none but himself. A woman, however, preserved the writings of Confucius—the Socrates of China—and many others, by gluing them to the wall of her house, and keeping them there till the tyrant's death. These writings, especially those of Confucius, are regarded in China as the oldest in the world. Nine books, written by this philosopher, are still extant, and they are the source of nearly all that has since appeared. According to Father Trigault, a distinguished Chinaman, having become a convert to Christianity, spent four days in burning his books, that he might retain nothing which savored of his former religion. Spizellius says, in his work *De Re Litteraria Sinensium*, that on Mount Lingumen there is a library of 30,000 volumes; also, that there is one in the temple of Venchung, near the royal school, of nearly the same size.

Japan has some very large libraries. It is said by travellers that there is a temple in Narad, dedicated to Xaca, near which are the buildings of the priests; one of which is supported by twenty-four columns, and contains a room that is filled with books.

A F R I C A .

The Ethiopians have very little taste for profane literature; consequently, they have few Greek and Latin authors on history, philosophy, etc. They have paid more attention to sacred literature; but even here their books are generally translations from the Greek.

A wonderful story is told of a library in a monastery of Ethiopia. It is divided into three parts, and contains 10,100,000 volumes! It owes its origin to the Queen of Sheba, who received from Solomon a great number of books; particularly those of Enoch, on the elements and other philosophical subjects; those of Noah, on mathematics and sacred rites; those of Abraham, written in Mamre, where he taught astronomy to the men who assisted him to recapture Lot. In this collection are found the works of Job, Esdras, the Sibyls, the Prophets and High Priests of the

Jews ; together with those which the Queen of Sheba and her son Memilech are said to have written. Some credulous men have received all this as true.

King Manzor founded several schools and public libraries at Morocco ; in one of which, the Arabs boast, is the first copy of the Justinian code. Eupennas says that the library at Fez contains 32,000 volumes. Some pretend that all the Decades of Livy are here, with the works of Pappus, a distinguished mathematician of Alexandria, of Hippocrates, Galen and others, whose writings have reached us only in fragments, if at all.

EUROPE.

Turkey.

In the eleventh century, Constantine Porphyrogenitus, emperor at Constantinople, became the patron of science. Learned men arose in Greece, who, attracted by his fame, sought that encouragement in his court which Europe refused to afford. The emperor selected and employed the most suitable of them to collect a library, and he gave to this work his personal attention and labor. When the Turks became masters of Constantinople, learning fled to Italy, France and Germany, where she was received with open arms. The library of the Greek emperors was not destroyed at the fall of Constantinople. On the contrary, it was the express command of Mahommed II., that it should be spared and transferred to the seraglio. Amurath IV., however, sacrificed the whole to his implacable hatred of Christianity.

The library of the seraglio was commenced by Selim, the conqueror of Egypt ; barbarian as he was, this prince was the friend of learning. But this library contained only 3000 or 4000 volumes—Turkish, Arabic and Persian—without one Greek MS. Maurocordato, prince of Walachia, finding a number of these MSS. scattered through the monasteries of Greece, formed an extensive collection. It appeared, however, that but little care had been bestowed on these precious relics, in a land where science and art had flourished during so long a period.

The Turks are by no means destitute of literature. Attempts have been frequently made to establish a press at Constantinople ; but the copyists have always resisted the measure. Recently, however, the government has disregarded all opposition, and, already, a large number of books have been printed in Turkish. According to Thornton, that contempt of literature, which prevails so extensively among the Turks, is not to be charged upon their religion,—in proof of which, we have only to look at the Arabs and Persians,—but upon the ignorance and barbarism of their ancestors. But this contempt of learning has been greatly exaggerated. The Turks have their poets, their orators and their historians. A library and a college for the instruction of youth are necessary accompaniments of the larger mosques. There are thirty-five libraries at

Constantinople, which have more than a thousand volumes, with a catalogue giving the title and the contents of each volume. The most remarkable of these are the two connected with the mosques of St. Sophia and Solyman. The most elegant was built by the Vizier Raghib; it contains, however, little besides theology. The Porte has recently ordered some of the best libraries at Constantinople to be sold by weight; particularly those of certain individuals of high rank, whose wealth, patriotism and talents had excited the jealousy of the government. No Greek MSS. can now be found in the seraglio, though it is certain that many were there in the eighteenth century. In 1685, M. Girardin, the French ambassador at the Ottoman court, purchased fifteen of the most valuable and sent them to Paris. The remainder, 124 in number, were sold for 100 francs each. If any are left in the different libraries, they can be easily recognized by the arms and seal of the sultan. Of the MSS. sent to Paris, one was a copy of Plutarch's entire works on vellum. Another was a copy of Herodotus. It appears that this library was robbed about the year 1638, for Mr. Greaves bought a number of MSS.—which, he was assured, once belonged to this collection. In 1678, there was at Constantinople an Arabic translation of Aristotle, now supposed to be lost.

The seraglio has several other libraries; to them, however, no access has been hitherto obtained. It is known that 1294 MSS. most of them Arabic or translations into Arabic from the Turkish or Persian,—are there deposited. The subjects treated in them are theology, law, medicine, logic, philosophy, grammar, history, philology and belles lettres. The building in which they are placed resembles, in shape, a Greek cross. One of the arms is used as a vestibule; the rest is devoted to the library. In the vestibule and over the door which opens into the interior of the edifice: is this inscription: "*Enter in Peace.*"

Great Britain.

Many of the ancient libraries of England and Ireland were destroyed during the hostile incursions to which these countries were once exposed. The loss of the one which Egbert, Archbishop of York established is particularly to be regretted. It shared the fate of the Cathedral of York and the convent of St. Mary. Gauthier labored with great assiduity to found a large library at the monastery of St. Albans; but this was pilaged by Danish pirates. In the eleventh century, Richard de Burg, Bishop of Durham, treasurer and chancellor of England, formed a library which was widely known and greatly admired. This learned prelate did every thing in his power to make it as complete as possible. He published a treatise on the choice of books and the formation of a library, which he called *Philobiblion*. Books, he says, are the best teachers: "*Hi sunt magistri qui nos instruunt sine virgis et ferulis, sine cholera, sine pecunia; si accedis, non dormiunt; si inquiris, non se abscondunt; non obmurmurant, si oberres; cachinnos nesciunt, si ignores.*"

Of more recent collections, the Bodleian Library, at Oxford, was found-

ed by Sir Thomas Bodley, who was ambassador at several European courts, during the reign of Elizabeth. It contains 400,000 printed volumes, and 25,000 MSS. Books are never taken away from the building, but every facility is afforded for consultation. Its income is about £3,000, and it receives a copy of every book which is printed in Great Britain. A few years since 2,040 MSS.—Greek, Latin and Hebrew—were purchased at Venice, and added to the collection. The entire expense exceeded £6,600. John Uri, a learned Hungarian, spent more than five years in preparing the catalogue. The library of the British Museum, founded in 1755, contains about 200,000 volumes. In 1762, it was increased by the addition of 32,000 pamphlets, in 2,000 volumes. Soon after the accession of George IV. to the throne, it was further increased by the donation of the *Royal Library*. This collection was begun by George III., who purchased the library of Mr. Joseph Smith, Consul at Venice, at the cost of £10,000, and annually expended £2,000 for its enlargement. When given to the British Museum it contained 90,000 volumes. The library belonging to Trinity College, Cambridge, is remarkably complete in the scientific department. It contains 200,000 volumes, and is receiving constant accessions from new publications. It is open to all the students—graduates and under-graduates.

The library attached to the University of Edinburgh has 50,000 printed volumes and some MSS. The Law Library at Edinburgh has 80,000 printed volumes and 1,600 MSS. It is very rich in history, antiquities and jurisprudence. The library belonging to the University of Glasgow contains 30,000 volumes, besides that of the late Dr. Hunter, which is a choice collection of the ancient classics. The Library of St. Andrews, has about 36,000 volumes, and the College of Aberdeen, 14,000. The library connected with Trinity College, Dublin, contains 50,000 printed volumes, and about 1,100 MSS. These are in Hebrew, Arabic, Persian, Greek, Latin, English and Irish.

Denmark.

The Royal Library at Copenhagen contains 400,000 printed volumes, and a large number of MSS. It was increased 50,000 volumes at the sale of the collection of Count Otto That, which amounted to 116,395. The Count had bequeathed to the royal library 4,154 MSS., and 6,159 works which were printed before 1530. In 1779, the Danish government bought the Library of Luxdorf, rich in the classics and in MSS. Since that time the Royal Library has been enlarged by the purchase of different collections. In 1796, the patriotic Suhm made a valuable addition to it. This learned historian had brought together 100,000 volumes: just before his death, that the benefit of his labors might survive him, he gave the whole to the royal library.

Sweden.

The library which Christina founded at Stockholm is very valuable.

It contains one of the earliest copies of the Koran—some pretend, the original—one of the Sultans having sent it to the emperor of the Romans. The library of Stockholm numbers 250,000 printed volumes and 5,000 MSS. The library of the University of Upsal has more than 50,000 volumes, and among them a copy of the gospels in Gothic, written upon vellum, with letters of gold and silver.

Russia.

Prior to the reign of Peter the Great, this country had produced no scientific works, and it had scarcely the shadow of a literature. But this great man, in the midst of the distractions of war, founded several academies in different parts of his empire, and bestowed much care and expense upon the formation of a library in connection with his academy at St. Petersburg. At first it consisted of 2,500 volumes which the Czar had captured at Mittau. Now it numbers more than 40,000 volumes. It has many diplomatic documents belonging to the times of Peter; it has more Chinese works than any library in Europe, many MSS. from Japan, Thibet and Mogul. The Imperial Library at the Hermitage has 300,000 volumes. It is made up in part of the collections of several distinguished men of the last century,—Diderot, Voltaire, d'Alembert, etc. It was greatly enlarged by the addition of a Polish library, hereafter to be noticed. In addition to these, several other libraries might be mentioned, as that of the Grand Duke Constantine, containing 30,000 volumes, that of the Academy of Science, 60,000 volumes,—3,000 Chinese,—that of the Imperial Cadets, 12,000 volumes, etc. St. Petersburg has more than twenty well chosen private libraries.

At Moscow there are two libraries; one belonging to the University, and the other to the Synod: the last is rich in Greek MSS. Both suffered severely in the conflagration of 1812, but they are now flourishing. We can barely name the collections of Demidorf, Kasan, Astrachan,—the last contains many Persian and Tartar MSS.,—the library of the University of Dorpat, which has 30,000 volumes, those of Abo, Wilna, Kief and Khatkóf. The library of Riga is very valuable: every municipal magistrate, on assuming his office, is required to make a donation to it of one volume. It retains the original letter which Luther sent to the magistracy, in reply to their request of a preacher.

Poland.

The library of Warsaw contains about 70,000 volumes, generally modern. Great care has been bestowed upon the selection. There are several other large collections in this city, that, for example of the Society of the Friends of Letters. Since the revival of learning in Poland, many excellent private libraries have been formed. That which the family of Prince Czartoryski has repeatedly enlarged at great expense is the most

celebrated. Cracow once possessed a very valuable collection of books, known as the Library of the Republic or of the Zaluski. It was founded for public use in 1745, by two brothers bearing this name. At one time, it contained 250,000 volumes, besides 50,000 duplicates. It was subsequently reduced to 200,000. After having been repeatedly pillaged, it was sent to St. Petersburg by Suwaroff in 1795, and united to the Imperial Library.

Holland and Belgium.

Leyden has two libraries. The one belonging to the University was founded by William I., Prince of Orange. It contains the MSS.—Hebrew, Syriac, Chaldean, Persian, Russian and American—which were once owned by Joseph Scaliger. The Complutensian Bible is among its treasures. This book was a present from Philip II., king of Spain, to the Prince of Orange, who gave it to the library. The collection has been enriched from time to time, by the addition of private libraries,—among others, that of Isaac Vossius. The libraries at Brussels, Amsterdam, Antwerp, etc. are curious and valuable.

Germany.

Germany is well supplied with excellent libraries. Among the largest are those of Leipsic, Augsburg and Frankfort on the Oder. But the most interesting of all is that of the emperor at Vienna, which contains more than 330,000 volumes, with a great number of MSS—Hebrew, Arabic, Turkish, Greek and Latin. It was founded by Maximilian, in 1480, and fills eight large apartments; another room is devoted to medals and curiosities. Besides this, there are eight public libraries in Vienna. The one belonging to the University has 108,000 volumes. Berlin has seven libraries. The Royal Library was founded by Frederick William, elector of Brandenburg. It has 160,000 volumes, and; among other curiosities, several MSS. of the time of Charlemagne, ornamented with gold and precious stones. The library at Munich, has 400,000 volumes; one at Dresden has 250,000; one at Göttingen, 280,000,—110,000 dissertations and 5,000 MSS.; one at Wolfenbüttel, 190,000,—40,000 dissertations and 4,000 MSS.; one at Stuttgart, 170,000,—12,000 Bibles; one at Prague, 110,000; one at Frankfort on the Maine, 100,000; one at Hamburg, 100,000; one at Breslau, 100,000; one at Gratz, 105,000; one at Weimar, 95,000; one at Mentz, 90,000; one at Darmstadt, 85,000. In the public libraries of thirty cities in Germany, there are more than 3,000,000 printed volumes, to say nothing of MSS., academical discourses and political pamphlets. There is a library at Erfurt for the benefit of children whose parents are too poor to purchase books. It was founded by a society established for this purpose. The books are lent to the children on the responsibility of the parents, who pay one cent for every volume taken from the library. The income is devoted to the purchase of new books, after defraying expenses.

The library at Basle has a MS. of the New Testament in letters of gold, which assisted Erasmus in correcting the text of the Bible. The collection of this distinguished scholar is still retained in Basle. The library at Schaffhausen is rich in works of the fifteenth and sixteenth centuries. It has been enriched by valuable private libraries, among others, that of Müller the historian. Besides the public collection at Berne, there is one known as the Library of the Preachers. Lausanne has a library sustained by yearly subscriptions and contributions. A village in the Canton of St. Gall has a library which is intended to circulate books, adapted to promote those civic virtues which are so highly prized in this country. It has done much already to counteract the poison which is disseminated by the pedlars of almanacs, indecent songs, etc.

Italy.

The Library of St. Mark at Venice is justly celebrated, particularly for its MSS. Some pretend that it contains the gospel of Mark in his own handwriting. In truth, however, the MS. claimed to have been his has become so much defaced that whether it was originally Greek or Latin, cannot now be determined. The collection which Petrarch bequeathed to the republic has been placed in a library founded by the Senate. Padua, so famous for its University and scholars, is amply furnished with libraries. The best are those of St. Justin, St. Anthony and St. John of the Lateran. In the last of these, Sixtus of Sienna says he saw a copy of Paul's epistle to the Laodiceans and made an extract from it. The Library of Padua was established by Pignorius. The library of the Duke of Mantua may be reckoned among the most curious in the world. It suffered much during the wars which broke out in Italy in 1701. It contains the famous plate of bronze covered with Egyptian hieroglyphics which the learned Pignorius explained. There is a magnificent library at Ferrara, which contains a great number of MSS. and other relics of antiquity. It is the repository of the statues, pictures and medals that formerly belonged to Ligorius, the celebrated architect. In the library at Naples are the entire works of Pontamos, which were a present from his daughter. The Library of St. Ambrose at Milan was commenced by Cardinal Borromeo: it has 46,000 printed volumes and more than 12,000 MSS. The Library of Florence contains 90,000 printed volumes, and 3,000 MSS., including almost every thing which is splendid, curious and instructive. The gospel of John, deposited here, is claimed to have been written by the apostle himself. It has a large collection of ancient statues, busts and medals. Florence has other libraries of great value, particularly in MSS. There is an excellent library at Pisa; and another at Turin; the latter belongs to the King of Sardinia and is enriched by the MSS. of Ligorius.

Nicholas V. founded a library at Rome, consisting of 6000 volumes.

It is sometimes said that this collection owes its origin to Sixtus V., because he greatly enlarged it. Under Calixtus III., the successor of Nicholas, its contents were dispersed; but it was re-established by Sixtus IV. In 1537, it was almost entirely destroyed, at the taking of Rome by the army of Charles V., under the command of the Constable of Bourbon. Sixtus V., the friend of learning and the learned, not only restored the library to its former splendor, but greatly increased its treasures. It had been removed to the Vatican by Sixtus IV; Clement V. transferred it to Avignon, and Martin V. brought it back to the Vatican. The printed volumes amount to 400,000, the MSS. to 50,000: these are arranged in a gallery 214 feet long, and in other apartments magnificently decorated. They are divided into three parts, one of which is open to the public two days every week. The whole collection is in much disorder.

The Barberini library has 60,000 printed volumes, and several thousand MSS. The Colonna library is worthy of a notice on account of its 400 volumes of engravings of the fifteenth century. To the Library of the College of Rome have been added the books and the Museum of the celebrated Kircher. It is said that Clement VIII. enlarged this library, both in printed works and in MSS., assisted by Fulvius Ursinus; also that Paul V. enriched it with the MSS. of Cardinal Altieri and a part of the Palatine Library.

Spain.

The most valuable library in Spain is that of the Escorial, which was founded by Charles V. and extended by Philip II. The decorations of this library are very beautiful. The entrance is exquisitely wrought; the pavement is of marble; the shelves, upon which the books are placed, are painted with every variety of color; the books themselves, superbly ornamented, are distributed in five rows of cases one above the other, and one hundred feet in length. This collection abounds in MSS.; it contains the original of Augustine's work on baptism. Some suppose that here are the originals of Augustine's entire works. These once belonged, it is said, to a king of Morocco, from whom they were taken by the Spaniards, with 4000 Arabic MSS.; they were subsequently sent to Paris, but, finding no purchaser, they were taken to Madrid and bought by Philip II. A part of this library was destroyed by lightning in 1670. It now contains 130,000 printed volumes, and 4,300 MSS. in Hebrew, Arabic, Greek and Latin.

The Royal Library of Madrid was founded by Philip V., in 1712, and enlarged by his successors. It has more than 200,000 printed volumes, besides many very valuable Arabic MSS. This library is open to the public every day of the week. The library of St. Isidore has 60,000 volumes, and is also open every day. Ferdinand Nonius, who is thought by some to have been the first teacher of Greek in Spain, formed an extensive and very curious library, which had many Greek MSS., purchased

in Italy at a high price. A native of Italy, he taught the languages at Alcalá de Henares, and afterwards at Salamanca, and to the University of the latter city he gave his valuable collection. Spain was also enriched by the noble library, which Cardinal Ximenes established at Alcalá de Henares, in connection with the University which has since been so celebrated. It is to him that we owe the Complutensian Polyglot, the first polyglot ever printed. It takes its designation from *Complutum*, the ancient name of Alcalá. Other Spanish libraries might be mentioned: but we can barely allude to the old collection, which the Moors formed at Cordova, and which was attached to a famous school where all the sciences were taught in Arabic. It has been estimated at 250,000 volumes; but it was pillaged and scattered when the Spaniards became masters of the city.

Portugal.

The revival of literature in Portugal dates from the reign of Denis, the sixth king of the Portuguese monarchy. This prince, rising above the ignorance which prevailed throughout Europe, did every thing in his power to encourage poetry and belles lettres. It was at this time that Vasco de Lobeira lived, one of the reputed authors of the *Amadis de Gaul*. In later times, Portugal has produced some distinguished historians: in the sixteenth century, Pedro Nunez excelled in mathematics. But the glory of this country is Louis de Camoens. And yet its libraries are comparatively few and small. The only one which we notice is attached to the palace of the King at Lisbon. It was commenced in the fifteenth century by Alphonso V., and is now the repository of many valuable books.

France.

In France, exclusive of the department in which Paris is situated, there are 1,012 cities and villages, whose population exceeds 3,000. Of this number, 822 have no libraries. The remaining 190 have collections, the sum of which, in each place, ranges from a few scores of volumes to 115,000—the number at Bordeaux. Lyons has 110,000; Aix, 75,000; Colmar, 65,000; Strasburg, 56,000; Besançon, 56,000; Troyes, 50,000; Versailles, 45,000; Grenoble, 45,000. The whole number of volumes amounts to little more than 2,000,000—i. e. one volume to 15 souls. The public libraries of Paris contain 1,378,000 volumes. That of the Arsenal has 150,000 printed volumes, and 5000 MSS.; that of St. Geneviève, 120,000 printed volumes, and 2000 MSS.; that of the Institute, 60,000; that of the Chamber of Deputies, 40,000; the Mazarin Library, 100,000. But the largest and the most valuable library in France is the National Library, at Paris—formerly the King's Library. Its commencement is somewhat uncertain. It would seem to be indebted for its origin to Louis XI. It was greatly enlarged by Francis I.; such was his love of Greek literature that he directed his ambassadors at the

different courts of Europe to procure as many Greek MSS. as they could, and he sent three men to the Levant, on the same errand. They returned with 400 volumes. In 1661, this library had 16,746 volumes: in 1785, it numbered 200,000 printed volumes, 60,000 MSS., 5000 volumes of prints, and 2000 of engravings. The latest estimate assigns to it more than 400,000 printed volumes, 80,000 MSS., and 50,000 portraits. The MSS. illustrate every department of learning of every age and country. Among the curiosities in this collection, there is a written roll of papyrus, taken from the hands of a mummy in Egypt, and presented by Buonaparte. The library is open to the public, five hours every day. In the summer, two hundred persons are constantly engaged in exploring its treasures; in the winter, about fifty.
